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# Mental Science MAGAZINE

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ADDRESS A. J. SWARTS, AT CHICAGO, ON ALL BUSINESS MATTERS.

## CONTENTS OF OCTOBER NUMBER.

Mental Healing in Bangor.... "Veritas"		"To Be or Not To Be".....	
Absent Healing..... Dr. A. D. Crabtre	2	..... Mrs. S. J. Watkins	
"The Fittest Survive"..... Hortense M. Hopkins	4	Hidden in Thee. Geo. C. Whipple, Ph.D.	
How Treatments in Christian Science		Editorial:	
Can Be Given at a Distance..... Dr. C. L. Gates	4	Absent, Yet Present.....	
Scripture Lesson—What is the Logos?		Substance.....	
..... Prof. Jean Hazzard, Ph.D.	6	Explanation.....	
Keep Active.....	7	Is Mind-Healing Faith?.....	
Searching Brought Light..... S. Hart	7	Healing Absently.....	
Thoughts, or Mind Waves..... Prentice Mulford	8	Science Hymns.....	
Science of Being..... Mrs. Josephine R. Wilson	8	Letter Extracts.....	
		Reviews.....	
		Radical Cures.....	
		Premiums.....	
		Professional Cards, etc.....	

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# MENTAL SCIENCE MAGAZINE

*"Behold, I will bring it Health and Cure, and I will cure them, and will reveal unto them the abundance of Peace and Truth."*

VOL. V.

OCTOBER, 1888.

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For Mental Science Magazine.

## Mental Healing in Bangor.

"VERITAS."

*Editor, MENTAL SCIENCE MAGAZINE:—*  
Some of your western readers may be interested to hear what the Mental healers down in Eastern Maine are doing. This city, of about sixteen thousand inhabitants, pleasantly situated at the head of navigation of the Penobscot River, is one of the most beautiful cities in New England, and the home of a number of excellent Mental healers.

Miss R. A. Palmer, whose card your readers will see in your advertising columns, came to Bangor about four years ago, and began practice. She has done good work; has aroused much interest in Mental Science, and has made many warm friends in this city. She is a very successful healer, having made some remarkable cures since coming here.

Mrs. Margaret C. Fuller, a student of the Evans system, is another healer who is doing good work here in demonstration of the truth of Mental Science.

Mrs. S. H. Bigelow, of 25 Park street, has recently located in Bangor, and has the reputation of being a practical healer. She is a student of Miss R. A. Palmer. One of Mrs. Bigelow's patients, Mrs. M. A. Atkinson, of Skowhegan, Me., says: "I was not able to do more than two hours' work a day, and most of the time not that.

I was failing very fast. After the third treatment I did a very large washing, and have done my own housework ever since. I was treated about three weeks."

Another successful and very practical healer is Mrs. A. B. Robinson, 12 Birch street. Mrs. Robinson has a good practice, and is doing good work.

Many others have taken a course of instruction, and are greatly interested in the work, though they do not practice. Dr. Chas. W. Close, of 24 Birch street, has met with good success in giving absent treatments. One of his patients was cured of a severe cold in a single treatment. Another, Mrs. Emma A. Small, of East Thorndike, Me., says: "A few years ago, suffering with what my physicians called 'chronic inflammation,' slowly, but surely, passing from the visible to the invisible, able to sit up only a part of the day, I commenced taking 'absent treatments,' and in a short time regained strength, and am now as well as I ever was." Since receiving these treatments Mrs. Small has received a course of instruction from Dr. Close, and is now doing good work at her home; those in her vicinity who are in need of treatment, would do well to give her call. In addition to his practice Dr. Close is agent for the leading metaphysical publications, including the best of them all, the MENTAL SCIENCE MAGAZINE. The Mental healers of Bangor are holding weekly meetings, and trying to advance the cause of Mental Science.

Bangor, Me.



For Mental Science Magazine.

## Absent Healing.

DR. ADDISON D. CRABTREE.

*"Unless ye see Wonders, ye will not Believe."*

Again I am requested to write for this MAGAZINE an article on Absent treatment of the sick, and this time by one high and "whole" in Mental Science. He says: "Your former articles on this subject helped me and many others in the Science of absent treatment." Very good; but such an article from one practicing widely by absent treatment, must necessarily savor of one's personal experience, which I would avoid.



Healing at a distance was recognized a thousand years before Christ. Kings and noblemen sent to the physicians of Egypt for help from diseases in the days of the Pharaohs.

Apollo and his famed son, Æsculapius, were consulted at Parnassus, and Hygie, and the Oracles of Delphi, often with marvelous success.

Jesus recognized none of these, even if known to Him, but He did recognize that if people had but the requisite faith in

His healing word, distance was no hindrance to the cure. We have one well defined example in the case of the nobleman whose son was lying at the point of death in Capernaum, while the anxious father was consulting the Master Healer at Cana of Galilee.

I have often conceived of that distressed household where lay the boy, surrounded by anxious friends, the weeping mother and sister, and the family physician, with minute glass in one hand, while with the other he counted the flickering pulse of the feverish invalid, stretched on his hopeless couch. (*See Illustration.*)

It was high noon; the sun hung like a molten ball in mid-heaven, pouring his scorching rays on the fever-stricken house. No cooling hand assuaged the throbbing brow; no icy draught; only Nature's balm moistened the parched lips of the sufferer, for water and food (Mark, v, 43,\*) were denied invalids of this type, lest they nourish the demons holding the sick! Seeking God's help, yet they declined the use of His means! Have not we just such fanatics among us, endangering life?

The last hope had departed the household; meridian had passed; the pulse of the lad flickered; the minute glass ran low, and friends were called in to witness the death! When, lo! there is a change; the life current is renewed; the pulse resumes its normal standard; the boy opens his eyes in wonder, and the joyful word passes from lip to lip—

"He lives! he lives!"

The crisis is passed. It is the seventh hour! He, through whom the cure had

\*"Give her something to eat," said Jesus.



been effected, was far away, in Cana, of Galilee.

1. Now, gentle reader, there are many people, and some in great distress, who believe it sacrilegious to intimate that any person, before or since Jesus, could or can cure a disease miles away! *Still it is done.* "Why marvel at this? or why look ye so earnestly on us, as though by our own power, or holiness, we had made this cripple to walk?" asked Peter at the Beautiful gate. Even Jesus said it was God who worked in or by Him—that He did these cures. *Hence, it is a Christian prerogative.*

Peter and John were only beginners then; they were not yet strong in themselves—in Spirit—so they took the intermediate name of their Master to help their faith. Later on Peter did not use the name of Jesus in restoring Tabitha to life, at Joppa. Yet Jesus taught him to heal the sick. Peter had the requisite health in himself to impart to others. Paul was an invalid, and left his friend at Miletum, sick. He could not heal him, being himself sick! I know many who are sick themselves, who advertise to cure others, but how can they impart health when they have it not? They cannot. Be sure that Jesus was well, hence, "He healed all who were sick."—*Luke.*

Health on the part of the physician, and faith on the part of the invalid, and the world can "be made every whit whole."

2. "Do we heal the sick?" Yes.

Dr. Swarts has visited my home, and he knows that we have the first requisite in successful healing—health and harmony. He also has perfect health; and any Mental Scientist having this requisite can heal, when present or absent—*cacteris paribus.*

3. *Any sick may be cured.*

I re-affirm that there is no need of any one being sick. If you are an invalid, see to it that it is not your own fault that you so remain.

Food is God-sent, and will save the starving; but if one refuses to eat, God is

helpless to feed or save that one. If the blind man will not go to Siloams's healing waters, *blind he remains.* He higgles as to the means.

6. "How are the sick cured?"

By faith. The faith may be exercised by the patient, the attendants, or by the healer. Sufficient faith by either will do the work. It is often necessary to do various things in order to bring the mind of the patient to the right state. The faith centers in the means or agency, and these may be visible or invisible. It may be in the power of God, of science, of an individual, etc., but in whatever, it is faith that does the curing.\*

7. "Do the patients stay cured?"

I have hundreds of cases where these cures have proved permanent, and I see no reason why the cures by Mental Science should be less permanent than cures by other systems.



This is a photograph of a girl whom I cured years ago in Brattleboro, Vermont, of scrofulous enlargement of the neck. It was a terrible case! True, I went once to

see her, but after this I cured her completely, I living in Hartford, Connecticut. She is now the mother of three beautiful, healthy children.

8. "How about distance?"

Time and space are nothing in the mysterious development of Our Father's designs toward his creation. Patients come to me from a distance, but many are helped and cured whom I never see. \* \* \* In Absent treatment there is all that your faith can accept, and often more. What is done, is done in Spirit and in Faith. *Absent healing is a well established fact!*

Boston, Mass.

\*Faith is acceptance, reliance, or the trusting for the desired result; hence, it is a mental prerogative. Faith is mind in exercise. As faith is mind, then, if it is faith that cures, it is very proper to claim that it is mind that cures; so when this article is comprehended, it will be pronounced scientific.—Ed.



For Mental Science Magazine.

## "The Fittest Survive."

HORTENSE M. HOPKINS.

The past year has been an eventful one among the Scientists. The state of ferment which has been so manifest among Mental Healers all over the country, is rapidly tending toward a very desirable result, viz., a thinning of the ranks of so-called healers, or in other words a "survival of the fittest." The time is fast approaching when it will be said of all, "by their works ye shall know them." The pharisaical element is fast dying out and those whose lives show in deeds more than words are coming to the front. More of these are needed to live and teach this Truth in its higher and holier aspects. Something more than *appearances* must be healed, and if the science healer is imbued with the real Christ spirit, not only the external conditions, but the very soul is reached and redeemed. We shall soon cease to hear it said of any professed healer, "yes they *helped* me, but it didn't last." Among the *real* Christian or Mental healers it is becoming so much a spiritual uplifting and developing of the patient, that it is impossible for him ever to come again under his former bondage to physical conditions. The Truth is being so simply and earnestly told that by it they are indeed set free.

All pretense to mystery, mesmerism, magic or magnetism, is dying out, and those who have made use of these agents in their work, are also falling from the ranks for want of employment. The "craze" as we have heard it called, is losing its hold upon the minds of the people but the real spiritual healing by honest Christian healers and teachers, still goes on and gains ground rapidly wherever the soil is ready.

We need more workers like Dr. Jean Hazzard, and Dr. Geo. Whipple, of New York, as instructors in this Science; more

who possess ability and scholarly attainments, for one must needs be a *scholar* in the broad sense to successfully impart instruction to others; and yet every word of Truth, even when uncouthly told, will take root and flourish. We must take people as we find them, hence we need to meet the polished mind with adequate argument and this is not possible for all, as teachers, to accomplish. Every one with an understanding of the Truth, can help himself and his neighbor to a higher plane of living; but to obtain a knowledge of the purely scientific basis on which we found our healing, we must have scientific teaching. Let the teaching therefore rest with the few who are best qualified, and send forth more good, sensible, worthy ones as healers who will not tell their patient, "*You are not sick*," and then try to heal them of "no sickness." We have had so much of this vague parrot-talk, it has become stale. If none are sick, surely none need to be healed. Jesus recognized a condition called sickness, else his emphatic command to his disciples would not have been, "Heal the sick."

Providence, R. I.

For Mental Science Magazine.

## How Treatments in Christian Science can be Given at a Distance.

DR. C. L. GATES.

Why is it that people are so liable to fears and doubts in all Sciences where the powers are not seen, but must assuredly felt? This is so true, that those who have suffered for years, hesitate when they might be made well. I do not profess to understand fully the Science of Mental Cure, yet I know there is a grand, sublime power that God gives to all true healers.

But how is this power to reach cases at a distance? I will copy a little from a minister's sermon given during the woman's crusade. They had gathered together for prayer in the little church before going



out to pray and sing in the saloons. The minister, Mr. Wilder, asked: "How does prayer affect others. God cannot convert a soul *simply* because we ask Him to do it. An evil man must turn from his evil ways, and that by his own volition, before God can save him?" So, if I understand it, the sick must turn their thoughts upon health, must think of getting well and give up thinking that they are sick, and remain so. This prepares their minds to receive the Mental medicine, *i. e.*, healing thoughts. Brother Wilder goes on to say that "In this world where our spirits dwell, there is an atmosphere on which love, hate, and our thoughts move, passing from one soul to another, as freely as light and sound pass through the air of this outer world. When a mother prays for her child, her thoughts and love are burdened with solicitude and heavenly affections which penetrate his soul, and impress him with her state of reverence for God and a sense of His loving presence. Therefore when a mother prays fervently for her absent boy, her heart, her love, which is a mental force, goes out after him with all its affections, quickened by a divine tenderness that burns in human love. And her thoughts reach him through the pressure upon his consciousness. His memory is quickened, he thinks of his mother, and then some loving angel perceives his better state of mind and brings him in remembrance of his loved mother. So God can and does reach him through his mother's prayers."

I think that Brother Wilder's remarks are true, and good science, and they serve to explain how one can be reached and cured at a distance; although these remarks were made before Christian Science was heard of. I have known for some time that our minds, our thoughts, our love, our hates, etc., all vibrate upon the mental atmosphere around us, and affect those to whom we direct them, and in the manner which we think. Let me give an example. I am a Homeopathic physician; I have al-

so treated Magnetically, and now that I understand better, I might say in a new light, I am a Mental Healer:

I was treating Mr. —, once a week, for consumption and hemorrhage of the lungs from which he is making a good recovery. He came in one day much downcast, out of work, and out of money. He said, "Doctor, I am discouraged; I loaned a brother \$300 and now I cannot get a dime of it; have tried its collection through the banks, but no use; we cannot even hear a word from him." I simply placed myself in a passive state while treating him and then mentally placed myself beside the brother, and saw that all was confusion, great financial difficulties, etc., and told my patient so; that it looked to me that his brother was where he could not extricate himself and was in danger of losing all he had, but said I "Go into your room at a certain hour, every night, close your door, and talk to that brother, just as if he was really by your side; do not scold him, but be kind, and ask him, why he does not write?" My patient laughed and said he would try it. Within a week he got two letters from that brother, stating things precisely as I saw or was mentally impressed they were.

I would not have written this, but it shows the great importance of the right kind of thinking towards all. Who knows how great a responsibility may rest upon us touching the health and happiness of all to whom we direct our thoughts? Further, would it not help the Christian Science healer to understand Anatomy? But we must confess that they cure. They must do so by the force of Spirit or a mental process only, and in the understanding of this, lies the "Science."

Hancock, Minn.

No wealth will bribe, no name overawe, no artifice deceive the guardian of those Elysian gates. In the deep sense, no vile or vulgar person ever enters there.—*Ruskin.*

Happiness, health and heaven are within us.—*Aurelia Mann.*



For Mental Science Magazine.

## Scripture Lesson — What is the Logos?

CHRISTIAN SCIENCE EXEGESIS.

PROF. JEAN HAZZARD, PH.D.

In the beginning was the Logos (Word), and the Logos (Word) was with God, and the Logos (Word) was God. The same was in the beginning with God.

All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men.—*John*.

Logos is a Greek word, and means in general:

1. Word. 2. Reason. 3. Reason manifested. In special theological application it means "the divine pre-existent nature of the Messiah, which became flesh and dwelt among us as Jesus Christ, the God-man." See *Robinson's Lexicon of the New Testament*. These are the ordinary meanings. Christian Science seeks the extraordinary or *cardinary* significations. We must not expect an exposition of the Logos to be a simple affair. Truth is not simple but immensely and infinitely complex, many-sided. Have patience with the divisions; they are pathways through the labyrinths of Theology.

All Being is unconditioned or conditioned.

All Unconditional Being is Unknowable or Knowable.

"All sacred books of whatever people, concur in adopting, in respect of the Deity, two apparently opposite and antagonistic modes of expression. According to one of these modes, the Divine Being is external, universal, diffused, unformulated, indefinable and altogether inaccessible and beyond perception."—*"Perfect Way."* This is the Unknowable God, and in technical phrase we call this the CHRESTOS. "According to the other, the Divine Being is near, particular, definite, formulated, personified, discernible and readily accessible."—*"Perfect Way."* This is the

Knowable God, and in true Christian Science is denominated the CHRISTOS. "Thus on the one hand it is said that God is the high and holy One that inhabiteth eternity, and is past finding out; that no man hath seen God at any time, neither heard God's voice, nor can see God and live. And on the other hand it is declared that God has been heard and beheld face to face, and is nigh to all who call upon God being within their hearts; and that the knowledge of God is not only the one knowledge worth having, but that it is open to all who seek for it; and the pure in heart are promised as their supreme reward that they shall see God."—*"Perfect Way,"* p. 264.

Every Mode of Being is either Principle, Personage, or Procedure. The CHRISTOS is thus, "Father," "Son," and "Holy Ghost." The "SON," again, as Principle, is the LOGOS, as Personage, MESSIAH, as Procedure, IMMANUEL. The "Father" and "Holy Ghost" are likewise divided in a threefold manner, but these will be given in other lessons. Christian Science is the Science of the CHRISTOS or the Knowable Deity; knowable by revelation and reason, and one of its branches is LOGOSOPHY, the Doctrine of the Divine Logos or "Christ-Principle."

When Mrs. Eddy says "God is Principle," she is correct as far as she goes. She errs, however, by incompleteness. God, the Father, is PRINCIPLE, and yet within this grand Principle are again Principle, Personage, Procedure as minor divisions. God, the Son, is PERSONAGE, and within this Grand Personage are the minor divisions above named. The LOGOS is the Principle of the Grand Personage. The Grand Personage manifested in the flesh, *in perfection*, was the Lord Jesus, the Christ. Now, Principle is the ground from which all things, in any domain, are evolved. The Logos is then the ground or basis for all that constitutes the Messiah, Immanuel, the Lord, Jesus and the Christ, the God-man, etc. So it is



stated in the above quotation that the Logos was the Beginning, not having any reference to time, since there is no time to God, but the *Principium*, the *Arche*, the First Principle. Since all things are made by Him, all health, happiness and harmony brought about by practical Christian Science, must come from Him. All Messianic personages must have their root in Him. All Immanuelistic procedures must flow from Him. The life *is*, it is and must be the light of men, the "Sun of Righteousness with healing on its wings."

All *scientific* Christian healers must learn the whole truth about the LOGOS as well as the other great theological terms. Every one is full of the loftiest meaning. The Bible will yet be read with more interest than the latest novel. Abstruse and repelling as may be these divisions, yet the secrets of healing and the "KEYS OF CURE" lie concealed in them. But more of this in the next lesson. Don't be frightened at the seeming mysticism and strange classifications; the next lesson will give the practical outcome. This lesson must not be taken as in conflict with any other theory of the Logos. There is no discord in Truth, although it is many-sided.

New York. (To be continued)

### KEEP ACTIVE.

Men who have half a dozen irons in the fire are not the ones to go crazy. It is the man of voluntary or compelled leisure who mopes and pines, and thinks himself into the mad house or the grave. Motion is all Nature's law. Action is man's salvation, physical and mental. And yet nine out of ten are wistfully looking to the coveted hour when they shall have leisure to do nothing or something only if they feel like it—the very siren that has lured to death many a successful man. He is only truly wise who lays himself out to work till life's latest hour, and that is the man who will live the longest, and will live to most purpose.—*Golden Gate.*

For Mental Science Magazine.

## Searching Brought Light.

S. HART.

For six long years I have tested the power of Truth against material error in healing mind and body. I have seen scarlet fever, measles, neuralgia, headache, rheumatism, etc., disappear quickly under the power of scientific truth applied to the beliefs of mind. During these years vexatious mind seemed determined to destroy my body or make me yield to old errors.

I have come by the way of the cross. I have passed the hour of gloom and tasted the agonies of the dying. Starlight gleams interspersed my way and inspired my spirit with hopes of immortality, but truly it was darkest a little before the day or dawning. The might of ignorance was bliss to me while in it I could rest, but before the Sun of Science my religious beliefs failed to give me peace. The star of new truth had traversed the horizon behind the clouds of religious error. When the morn broke, I was gazing eastward. The clouds of religious beliefs disappeared, being dispersed by a brighter hope. Looking for a star to guide me, I turned westward, and low down on the circle of revolving hope, I espied the object of my search. I turned my back upon the eastern gaze and unconsciously dreamed of sunrise in the west, when lo! to my astonished sense, I was without a star.

Peter's heart failed after he had listened to words of love and truth and he turned to his fishing. We look to creeds and darkness comes; we look to new hopes and they are soon dimmed with uncertainty. We stand in the dawning and ask the watchman on Mount Seir, "What of the night?" He replies, "Night cometh and also morning." Thus it is, and the restless heart can find no hope in the promises of sense or the worldly mind. Vain is the hope that centers in less than God. Watch!

Unionville, Conn.



## Thoughts, or Mind Waves.

SELECTED FROM PRENTICE MULFORD'S WORKS.

The character of thought we think or put out affects our business favorably or unfavorably. It influences others for or against us. It is an element felt pleasantly or unpleasantly by others, inspiring them with confidence or distrust.

You are affected by the thought of others in the same way, be they far or near. Hence we are talking to others when our tongues are still. We are making ourselves hated or loved while we sit alone in the privacy of our chambers.

To grieve at any loss, be it of friend or property, weakens mind and body. It is no help to the friend grieved for. It is rather an injury; for our sad thought must reach the person, even if passed to another condition of existence, and is a source of pain to that person.

To bring to us the greatest success in any business, to make the greatest advance in any art, to further any cause, it is absolutely necessary that at certain intervals daily we forget all about that business, art or cause. By so doing we rest our minds and gather fresh force for renewed effort.

To learn to forget is as necessary and useful as to learn to remember. We think of many things every day which it would be more profitable not to think of at all. To be able to forget is to be able to drive away the unseen force (thought) which is injuring us, and change it for a force (or order of thought) to benefit us.

For Mental Science Magazine.

## Science of Being.

MRS. JOSEPHINE R. WILSON.

"Spirit is all there is." Spirit is the underlying Principle and Source of all forms of life. Mind is an externalization or action from Spirit, and according to the

state of mind, so the effect upon the body.

To know how to think in harmony with Truth is the work of the teacher and healer. First know the true source of Being, then learn its qualities, emanations and attributes. As the mind or thought is turned toward the Source of all things, we run in line with the forming power until a channel becomes clear, through which we form our individual expression, or our thought.

Now true Science means "Demonstrated Facts," but, back of all demonstration lies the possibility or Principle. Teachers, then lead the pupil to the Source whence all things past, present, and future come.

Love, not selfish and human minded, but universal Love brings all within its Being as blending parts of "One stupendous Whole." We may prove by our thoughts whether we are in harmony with true being, for approval, or the opposite, will come to us. To express or live in fear is not our true Being, for "perfect Love casteth out fear." To be in fear is to be in torment or disease.

Wisdom is an attribute. To be wise is to know Truth. The senses do not reveal Truth, but Truth as Source or Spirit, comes to and improves the senses. This process is God "working in us." The externally wise may be wholly blind to divine wisdom, for such wisdom is not intellectual or worldly.

Mind can and does change. Spirit is changeless for Spirit is God and that means to be "without variableness or shadow of turning." Our Source is Spirit, we are emanations. That which comes from the Source is pure, peaceable, etc. While it is a pleasure to contemplate the Source, it is wise to watch results or the material that goes to form our building, for it is modified by the opposing or reacting forces within us. It is a law that all moral good must meet opposition. Remember, as we think, so we build. Think harmony and produce harmonious results; think justice, and justice will re-



spond; think peace, and peaceful will be thy paths, for pleasure will follow in all thy ways. God is our life, and God is Love.

San Francisco, Cal.

For Mental Science Magazine.

## "To Be or Not To Be."

MRS. S. J. WATKINS.

How many have unconsciously asked themselves this soliloquy of Hamlet, "Whether 'tis nobler in the *mind* to suffer \* \* \* or to take arms against a sea of troubles, and by *opposing end them?*" Hamlet's idea of opposing is with a bare bodkin, and with the shuffling off of "this mortal coil." But after this is done, he will realize that it is not the "end." The mind, where we put the trouble, still *lives*, and the dread of what yet *may* be, "doth make cowards of us all."

We are all in this life for a purpose, and "To Be" *something*; this should keep us from drifting like a helmless vessel. We must be firm if we would to life be true.

Everything is good; and we should always be ready to receive the lessons which God is constantly giving us. Often we are not able, at first, to understand their meaning, but let us rest safely in the thought that all things work together for the best, when done from a right motive. All experience is fitting us for a higher work. Step by step the ladder must be mounted, and we would not be firm on the higher rounds, if there were no lower ones to keep the foundation sure. Sickness, pain and trouble are useful: they are the means by which we rise.

Be not wasteful of anything, nor despise the chastening of God. Know that all trials and every creature are good. Be useful in all your opportunities, and in all that you possess. By use comes growth, hence, more capacity to receive, and more power to bestow.

Faithfulness to highest and lowest trust will make you more than conqueror through Him. Thus the "sea of troubles" end, and after we abandon "this mortal evil," we will bask in the fruition gained through conquering faith and noble work. Darien, Conn.

## Hidden in Thee.

BY GEO. E. WHIPPLE, PH.D.

[Tune—"Nearer my God to Thee."]

While here on bended knee,  
Looking to Thee,  
Let all my blindness be  
Taken from me:  
Then shall I clearly see  
Thine image, Lord in me.  
And to eternity  
I shall be free.

If Thine own image be  
Given to me,  
Through Thy Paternity,  
Then I'm like Thee:  
From all eternity  
Thou, Lord, wast hid in me,  
Thy Law is perfectly  
Fulfilled in me.

I from eternity  
Have been in Thee;  
Now I Thine image see  
Hidden in me:  
This work, all done by Thee,  
Done from eternity,  
How could there failure be  
With one like Thee?

No likeness could there be  
Ever in Thee.  
No unconformity  
To law in me:  
All is security  
By faith I clearly see;  
And all is purity  
If "hid in Thee."

All are eternally  
Kept pure and free,  
For Thy Paternity  
Hides all in Thee:  
And in mortality  
No power can there be  
To bring impurity,  
For I'm in Thee.

Now from my bended knee,  
Blindness all gone,  
I rise to walk with Thee,  
Henceforth I'm strong;  
Thy life I find in me.  
And hidden mine in Thee.  
Hence with Thee I must be  
Eternally.



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## EDITORIAL.

## Absent, Yet Present.

For some reason many excellent things have been sent in for October on important features of the Science. Readers must be benefited by them all. Healing at any distance is a great fact. Those who understand the science, *i. e.*, the fact, that Being is Omnipresence and that Life is one universal Whole, can see how easily we can be personally in Boston, Chicago, or New York, and at the same time be, in thought or spirit, at any other point in this world, or in a distant planet.

If you think of a city, a distant object, or a person, then certainly you are there. It is not meant that your visible body is there, for that is not you; it is simply yours. It is local, and a mere temporary manifestation; failing, yet rebuilding daily; but you are Life, you are invisible, and you are so much of the Supreme One, hence, you are Spirit, you are Deity or Omnipresent Being. The Healer, the Creator, the worker is not the *personal* you, which material belief or error calls the real, but He or it is the other you, *i. e.*, the Invisible creative Cause or Omnipresent Spirit, as extended as the universe. It is not your mortal body that thinks, heals or speaks; but it is you, Intelligence; you, Principle; you, the Infinite that loves, heals or speaks. If this doctrine is not church theology, it is Christian Science; it is Truth, and it is the teaching of Jesus. "Whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost."—Mark. "For

it is not ye that speak, but the Spirit of your Father which speaketh in you."—Jesus in Matthew.

No one can get this understanding which the Great Teacher possessed, unless he is able to come into that part of Christian Spiritual Science that knows the *oneness* of Life, and that real being is *Spirit entire* without a tincture of any opposite substance, for there is but one substance in the universe. This one Substance is indiscernible, it is Source or God. If the Jewish Scriptures, or if a portion of the Christian theologians, or others declare that God is a visible, fleshly personality, we simply reply to them, "Then yours is a human God, and does and will dissolve and pass away, for there is not one visible object in this universe that is not changeable and resolvable to invisible Being." If immortality means a visible sense-form, then the immortality of every visible object is hereby challenged, even denied.

All this error is but the claims of sense mind, or flesh, setting itself up against the invisible Almightiness that produces all objects *from* or *of* itself; not that they are the real, but that they may prove it to be the real, and they but secondary or effect. Back of all manifested personality and all objects, is Cause invisible, and this latter is God. The understanding of this sublime conception is Science, is Truth and is healing power.

Theology, with all its errors, is stranding on this Rock, this Truth, and it will break in pieces "all images" and all personalities. God, personal, is simply the mortal form of you all, and in this view "ye are all gods;" but God, impersonal, is the Supreme and only One. The former can be known, analyzed and found out, hence, is not God; while the latter can neither be known, seen, analyzed nor found out, hence is God.

Great thoughts belong only and truly to him whose mind can hold them.—Donald G. Mitchell.



## Substance.

Christian Science teaches that God is Substance, is Principle, Intelligence, etc. Critics have concluded that this science is Pantheism, largely because of this use of the term substance, but do they reason correctly? Common thought always regards substance as tangible or visible objects, but is this true? We will now make a defense of the science on this point and chiefly from Scripture, hence request respectful consideration of the clergy, and Bible friends. You claim that thought, mind and faith are invisible and intangible, hence not substance, for you say that substance means the visible or that commonly called "matter." Do you accept this: "Now faith is the substance of things hoped for, the evidence of things not seen?" As faith is mind, then mind is substance.

Essential substance is intangible and invisible, but from this state all visible objects come, and still they come from something. When substance consists of a pledge or a promise, it is mind surely. A good definition of Substance is: that which underlies or supports; substratum; meaning; thing signified; argument; pith; the essential part, etc. While its other meanings relate to visible objects, still its metaphysical side is important.

A banker promises you money: his promise is mental substratum; it is that which underlies or becomes substance. The substance of his promise becomes faith in you to such an extent that you would engage to pay a debt on the date the banker is to furnish you the money. You have not the money yet, but you have faith in the banker. The money is "hoped for," yet "not seen," still your faith in his promise is the substance on which you agree to meet the debt.

Again: you receive a letter on matters of importance; the letter disturbs you. You read it several times to get its import or meaning. You receive into the mind all the ideas, news or thoughts in the let-

ter. Now are not these the real, the substance, or do you hold that the paper and ink are the real or true substance? They are not *the real*, for they can be destroyed, burned, but the mental substance or idea impressed on your mind will remain. The ideas then are the real, and they are substance. When, therefore, Christian Science defines God as Substance, Intelligence, Love and invisible, it is not to be derided.

## Explanation.

Our introduction of the *Logos* may have led some to presume it an advocate of Mental Christian Science. We have seen many truths in the special system it is to cultivate, and desired to see it have an organ of its own. We still feel that its truths, and the friends representing it directly, have sufficient merit to justify the endorsement we gave. We should not be too exclusive; while we ask recognition, we must extend the same. "The Book of Life" contains all the principles of this new system. Those who would judge for themselves can do so by obtaining this book. It is bound in cloth, has 419 pages, profusely illustrated and sells for only \$1.00. We will send it post-paid for its price.

The Logos Publishing Company are the proprietors of *Logos*, and it is edited by Mrs. K. V. Grinnell—"Adasha"—at 41 North Talman avenue, this city. We were requested to state its price, per year, at 50 cents, but since we did so, its publishers fixed its price at 75 cents, and made its first issue October instead of September, as we stated. It presents a good appearance for a new small magazine, and in mechanical execution it is faultless. It seems very exclusive and special.

We do not endorse all claimed by this system. There is no correct view of divine personality aside from the fact that all personality is human *because personal*, also *divine* because God impersonal is in



all as our only Life. There is beauty and much truth, however in the system that *Logos* is to advocate, and it will interest many; we wish the publication success. We take subscriptions for it, and we have arranged with its publishers to give it as a premium to our subscribers, as stated elsewhere; also we will send as many copies of its October issue as friends desire at the rate of two cents a copy, in stamps. Many are ordering a dozen copies for distribution.

### Is Mind-Healing Faith?

Healing absently or when personally present, is the gift and work of Spirit, through the understanding of Truth. While ours is not the Faith cure, and while many in this science claim that it is not done by faith, still there is a sense in which it is impossible to remove faith from understanding. If one has the true conception or understanding of the Science, it is evidence to him that he can cure. This evidence or reliance is faith, but it comes as a result of his understanding. With the latter, faith must be, without it, faith cannot be. One who knows that he can cure, can most certainly cure, so there is a sense in which the knowing does the work. It must be remembered that the conception of a truth, and faith in the success of that truth, are concomitants, or as connected as cause and effect.

While, then, it is held in Christian Science that it is Mind that cures, and held by others that faith does the work, we must, if there is any preference, lean toward the noun instead of the verb, yet remembering that if the noun (mind) does not act, there can be no cure.

### Healing Absently.

The offer to give Twelve Absent Treatments by the editor for \$2.00, is good throughout the balance of this year. Many are accepting, and a good portion are be-

ing cured. Let the afflicted carefully consider all, in this issue, on Absent Healing, and from the many in various cities accept your healer and be helped or cured. If we are selected, we will send a few rules as a guide to the patient during the special treatment which he is to observe at seven o'clock each evening, and will inform him of the date to begin.

### Teaching Absently.

Now that the university is imparting its two Non-Resident Courses by mail at any distance for \$10.00 each, and including a Diploma legalized by law for Mental Healing, a goodly number are accepting. Those who desire all the particulars before engaging either course, will receive them free upon writing for them.

"Materialism Dethroned" establishes the truths of Christian Science by a mathematical process that is unanswerable. It is a neat pamphlet of 16 pages; order it of us for five two-cent stamps. We can forward any work in Mental Science the day we receive the order.

Although our columns have mentioned that most excellent work by J. H. Dewey, M. D., "THE WAY, THE TRUTH AND THE LIFE," its superior merits and rapid sale entitle it to another mention by us. It is difficult to impart any idea of the true value of this fine book of over 400 pages, of clear print on tinted paper, and nicely bound in cloth. It is pronounced by ablest judges the best work yet issued by anyone, on the development of an intuition that rightly perceives Truth, and wisely applies the gifts of the Spirit, or of illumination for healing, and for the highest good. Mental or Christian Scientists need this to render more practical the good things they have studied in other works. Considering its merit, it is cheap at \$2.00. We will send it on receipt of this amount, post-paid.



## Science Hymns.

The hymn "Hidden In Thee," by Dr. Geo. E. Whipple, in this issue, abounds with beauty and scientific sentiment. We learn that he will ere long publish various hymns composed by himself, in convenient form for social use.

Dr. W. is an excellent man and a good teacher of Mental Science; he is also a fine healer, and many have been given a new lease of life through him. There are interesting endorsements of Mental healing in the column of "Radical Cures," but we invite careful attention to the cure of "D. S."

He will open classes in the Science at his residence, 123 West Twenty-ninth street, New York, on the 16th of October, 13th of November, and the 17th of December.

We kindly ask all to work for the MAGAZINE. We need your aid, friends. Do not leave us because we may have been too radical. Many, indeed, are renewing and sending words of cheer. Note the liberal offer of premiums; choose from them and send in a dollar for renewal, stating which premium. Some have censured and scolded severely over sentiments by certain contributors, and over some of our plans of work. We have done the best we knew, and ask only the charity that others see we deserve. We must cultivate the science better in future issues.

Those four illustrated columns recently in the *New York Sun* were truly a just review of Christian Science and its leaders in Boston and New York City. The interviews throughout were good. They were copied entire by the *Chicago Tribune*, and probably by many other papers, which will prove a valuable aid to the cause at large, for the replies by those interviewed did much credit to the Science.

Those intending to come to the class named on our second page of cover, should inform Mr. Swarts at once.

## LETTER EXTRACTS.

MERIDEN, CONN.—I am truly thankful for your much prized MAGAZINE, and for the light which Mental Science has shed upon my pathway. Such a help!  
Mrs. F. A. H. L.

PROVIDENCE, R. I.—I am truly glad to hear you express new hope in the success of the MENTAL SCIENCE MAGAZINE. I think in your recent experience the adage holds good, "If you wish a thing well done, you must do it yourself." If you hold the helm, I think it will sail safely against the tide. It is able; has been of long standing, and I feel that it ought to be well supported, because of the principles of Truth you have so strongly advocated.  
H. M. H.

ATCHISON, KAN.—Your MAGAZINE is a "lamp unto my feet and a light to my path." It grows brighter and more instructive.  
Dr. O. P. R.

BYRON, N. Y.—I began with the first number of your MAGAZINE in 1894. I have read every issue since, and shall continue it.  
A. M.

JUNCTION CITY, KAN.—The diploma is a beauty; I shall frame it nicely. Its wording is expressive. I think I know another for your Non-Resident Course.  
Rev. B. S.

SPRING HILL, KY.—Enclosure is for renewal. I can never do without the esteemed MENTAL SCIENCE MAGAZINE. It is both meat and drink. It leads us to the spiritual meanings of the Bible.  
Mrs. J.

ENFIELD, N. H.—Your MAGAZINES are all good; each one seems to be the best. They act as treatment, for they bring health and happiness. I intend to start in again to raise subscribers for it. Hope for the better.  
E. J. T.

VEDERSBURG, IND.—Your MAGAZINE is always a welcome visitor to our home. It contains a great deal of advanced thought. I will do all I can for it.  
H. P.

BURLINGTON, WIS.—The enclosure is for renewal another year and for the new name I send. My best wishes to you and the cause you so nobly represent.  
Mrs. S. B.

SPRING HILL, KY.—I am delighted with your system of Non-Resident Teaching. Your works for this are models of perfection. Your Text Book is the essence of true science and Christian principles. I studied it thoroughly before answering the questions. I endorse the whole of it. The Diploma received. I feel richly rewarded!  
M. A. J.

LEOMINSTER, MASS.—Although my subscription does not expire till December, I renew now for another year to obtain the benefit of the *Logos*, as you offer. Your MAGAZINE carries such a hopeful tone that it cannot fail to do good. I like it very much.  
Miss E. A. T.

WORCESTER, MASS.—The Diploma is received; it is of fine taste, even handsome.  
L. C. N.

RUSHVILLE, ILL.—I like your MAGAZINE better than ever; I hope to take it as long as I live. The enclosed is for the *Logos*; send it along.  
DAVID S.

BANGOR, ME.—Your little book, "Materialism Dethroned," is "apples of gold in pictures of silver." All should read it.  
L. P. S.



## REVIEWS.

*Woman's World*, Chicago, edited and published by Frances Lord, is an able journal in Christian Science. It deserves success.

*Wilman's Express*, now of 535 Garfield avenue, Chicago, is a spicy little paper. In or back of it is talent and unflagging energy. It advocates the Mind-Science in its own independent style. Is it the "lightning express?"

*The Mustard Seed*, James Reed, editor, Springfield, Missouri, is solid for Mental Science. May it become a tree.

*Christian Metaphysician*, Chicago, Prof. Geo. B. Charles, editor, is a growing and an able advocate of Mental Science.

*Woman's Tribune*, Beatrice, Nebraska, is an active, able defender of the true rights of woman.

*Good Health*, Battle Creek, Michigan, for September, is not only well sustained, but gives evidence of growth and progress. The selection of its articles is marked with excellent judgment.

*Golden Gate*, San Francisco, is a paper of high character.

*Religio-Philosophical Journal*, Chicago, Illinois, for its painstaking makeup, business method, and intellectual brightness, stands among the leading papers of the day.

*The Teacher and Examiner*, Danville, Indiana, is an excellent monthly journal of twenty four pages that no teacher should be without. Price, \$1. Progress in education is going on so rapidly that it is only by the aid of a good educational journal that teachers can keep apace with the times.

*The Chicago Express* is a reform journal on the labor and capital question; its growth is phenomenal and it deserves success.

*The Esoteric*, Boston, Massachusetts, dives into transcendental ideas with a power of penetration that is as refreshing as it is profitable.

*Turner's Emancipator*, Lone Oak, Missouri, is a ringing, radical, rattling paper, in the interest of elevating and dignifying the indispensable laboring man. It is published monthly and as its price is but 25 cents a year every laborer will want it.

*Hall's Journal of Health*, New York, for September, contains an article on "Mind-Cure From a Physiological Standpoint," by Dr. Helen Dinsmore. The article is critical, yet there is a way in which it will do good.

*New Thought*, Des Moines, Iowa, appears promptly in its usual vigorous radicalism and cheery countenance. This journal is well named.

*The Domestic Monthly*, New York, now in its thirtieth volume, is one of the most artistic of our many exchanges. It is always full of interests which ladies appreciate. Its offers of patterns and other premiums must aid its success. Mrs. Henry Ward Beecher edits its "Household Department."

## Radical Cures.

BLACKSTONE, MASS., Sept. 4, 1888.

Dr. A. D. Crabtree, 10 Park Square, Boston, cured me six years ago of bad ringing in my head, also of deafness, neither of which has troubled me since.

FRANK BARNETT.

NEW YORK, July 20, 1888.

I am a trained nurse, and had practiced my profession for several years. Six years ago my health failed me. I went to the New York State Hospital for Women, where I received the very best medical attendance. After more than a year's treatment I was finally discharged from the hospital as incurable. My diseases were pronounced Fibrous Tumor and Chronic Cellulitis. About a year or more, since, I heard of Mental Science. I was then nursing a lady who had been treated by the most eminent physicians until she and they were discouraged. At that time I had no confidence in Mental Science, and thought it only good for cranks, lunatics, hypochondriacs, and people who had much leisure time, and consequently imagined themselves sick, when in fact nothing ailed them. I did not believe it could cure any organic disease. Still, as a last resort, I advised my lady patient to try Mental Science. She did so, and to my astonishment is now considered a well woman. This led me to think it possible for me to receive some benefit from the treatment. Therefore I applied to Dr. Geo. E. Whipple, and am now happy to state that I consider myself well, and capable of attending to my profession. I am perfectly willing to testify to the above statement to anyone who may be directed to me for evidence of the efficacy of his treatments.

Very sincerely, D. S.

OMAHA, NEB., Aug. 24, 1888.

I was cured of exzema by Mental Science under treatment of Mrs. Anna Reiner, of Red Oak, Iowa. I most cheerfully recommend her as a healer.

MRS. F. H. CLARK.

MASSENA, IA., Sept. 3, 1888.

Mrs. Anna Reiner, of Red Oak, Ia., cured me of inflammatory rheumatism after the physicians pronounced me incurable. I received two treatments by her; after this she treated me absently. I endorse her powers to all the afflicted.

MISS E. LANGWORTHY.

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